गुरुपादः के. हेगडेविरचितम्

# तेजस्सङ्क्रमः

(नाम संस्कृतनाटकम् )

# TEJASSANKRAMAH

(One act Sanskrit Play)

(WITH ENGLISH VERSION)

Author :

**Prof. GURPAD K. HEGDE** M.A.,

Published By :

**THE MALNAD RESEARCH ACADEMY (R.)**

No. 55/1, I Cross, Jayanagara

Shimoga - 577 201, Karnataka

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By :

**Prof. GURPAD K. HEGDE** M.A.,

Head of the Dept. of Sanskrit
Lal Bahadur & S.B.S. College,
Sagar (Karnataka) - 577 401

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At present Academy is publishing three Sanskrit original works of Prof. Gurupad K. Hegde, HOD Sanskrit, L.B. and S.B.S College, Sagar with his own English translation-
i) 'Kannaḍavanmayavikase Samsritasya Prabhavah' the influence of Sanskrit on the development of Kannada Literature.
ii) Tējasaṇkramaḥ, one act play in Sanskrit.
iii) Adhyātmastotramaṇtrābhavagītaḥ , the stotra and the mantra are written in traditional way with the 'Karaṅga' and the Hṛdayānganyāsas. The Academy has great pleasure in publishing these important original Sanskrit works. On behalf of the Members I express my gratitude to the author Prof. Gurupad K. Hegde of Sagar.

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My thanks are also to the generous donors, without whose cooperation this expensive publication would not have seen the light of the day.

**Dr. G. V. KALLAPURA**

Founder Secretary.

# ॥ उपोद्घातः ॥

रामपरशुरामसमागमसन्दर्भमधिकृत्य रचितेऽस्मिन्नेकाङ्कनाटके तेजस्सङ्क्रमे मया कालदेशयोः कृता पर्याप्ता परिवृत्तिः । रामायणे तु रामविवाहकार्यानन्तरमयोध्यामार्गमध्ये परशुरामागमनं तदा च रामेण सह मुख्यतो दशरथवसिष्ठौ वर्तेते इति सर्वेषां विदितमेव । अत्र सहृदयस्वा-दानुकूल्यतो जनकसद्मैवानीतो भार्गवः । अधुनातनभारतीयबन्धू इव दशरथजनकौ प्रासादचतुश्शाले उभयकुशलाभिवृद्धिमधिकृत्यात्र सम्भाषणपरौ दृश्येते । अन्तर्गृहे रामविवाहहोमश्चलतीति तयोस्सम्भाषणेन ज्ञायते । रामेतराणां दाशरथीनां विवाहप्रस्तावोऽप्यत्र भवति । तदा स्वाश्रमं प्रति जिगमिषुर्विश्वामित्रमहर्षिस्तयोः राज्ञोरनुज्ञां प्राप्तुं तत्रागच्छति । तदैव श्रूयते परशुरामवचः । भीताभ्यां दशरथजनकाभ्यां प्रार्थितो विश्वामित्रस्तत्रैव तिष्ठति । विवाहहोमावसाने सलक्ष्मणः सपत्नीको रामो गुरून् नन्तुं तत्रागच्छति । तदात्र परशुरामागमनम् । तेन च काले स्वात्मतेजोऽर्पणञ्च ।

कर्णाटकस्य सागरपत्तनस्थे लालबहादुर्महाविद्यालये १९७२ तमे क्रैस्तवत्सरे मम छात्रद्वारा वार्षिकस्नेहसम्मेलने अभिनीतमिदं नाटकं तत्रस्थैः सहस्रशैः

सहृदयैः प्रशंसितमित्यत्र नातिशयोक्तिः । नाटकमिदं आकाशवाण्यापि प्रसारितमिति प्रस्तावनायां लिखितमेव । अधुनास्य प्रकटना सर्वयुगीनसहृदयमनःप्रीत्यर्थम् ।

नाटकस्यास्य मयैवकृताङ्ग्लभाषान्तरस्याङ्गुलिमुद्रणकार्यं कृतवत्यै मद्भार्यायै सुलेखायै सप्रेमकृतज्ञताः ।

नाटकस्यास्य प्रकटनार्थंसहर्षमागतायाः शिवमोग्गायां स्थितायाः मलेनाडु रिसर्च् अकाडम्याः कार्यदर्शिनं डा॥ जी.वी. कल्लापुरवर्यं सादरं प्रणमामि । अस्य ग्रन्थस्य डी.टी.पीं. कृतवते इण्टेल् कम्प्यूटर् संस्थायाः शशिधरमहोदयाय हृत्पूर्वककृतज्ञताः ।

**गुरुपादः के हेगडे**

लालबहादुर् तथा एस्.बी.एस्.
महाविद्यालयम्
सागरपत्तनम् (कर्णाटकराज्यम्)
१८-५-१९९८

# PREFACE

TEJASSAṄKRAMAḤ is an one-act play in Sanskrit. It is based on the occasion of the meet of Rāma and Paraśurāma. I have made here copious changes in time and place. In the Rāmāyaṇa Paraśurāma is found coming on the way to Ayodhyā after the period of the completion of Rāma's marriage-ceremony; and, it is known by one and all that on that occasion there were, mainly, Daśaratha and Vasiṣṭha with Rāma. Here, to enlighten the connoisseurs, Paraśurāma is brought to Janaka's palace. And, it is just like the modern relatives at the marriage cremony of India, Daśaratha and Janaka are found here conversing on their mutual prosperity by sitting in the palace-quadrangle. Their conversation reveals that the rite of Rāma's marriage-fire-worship was going on in the inner part of the palace. Here, the marriage-proposal of the sons of Daśaratha, other than Rāma, also takes place. Then, there comes the great sage Viśvāmitra: he wants to return to his hermitage by taking leave from the two kings. At that moment the words spoken by Paraśurāma are heard. Viśvāmitra stays there itself as Daśaratha and Janaka request him because they are aftraid of Parśurāma's cruelty. Rāma accompanied by his wife and brother Lakṣmaṇa comes there to pay due

respect to elders after the completion of the rite of the marriage-fire-worship. Then Paraśurāma comes there and, at last, he is brought to prepare himself to offer his luster to Rāma.

This drama was staged by my students in 1972 on the occasion of the annual social gathering of Lal Bahadur College, Sagar; and, it is not to exaggerate but to tell the fact that the men of taste who were present there expressed their feeling of high appreciation. It is mentioned in the prelude of this drama that it found broadcast by the All India Radio, Bangalore twice in July 1972 and July 1973. Now it is published to enlighten the men of taste of all times.

I am deeply indebted to Dr. G.V. Kallapur, the Secretary of the Malnad Research Academy (R.), Shimoga as he came forward to publish this drama. I must express my deep gratitude to my wife Smt. Sulekhā who helped me by typing the English version. Thanks to Sri Shashidhar of Intell Computers, Sagar for his nice D.T.P. work.

Lal Bahadur &
S.B.S. College,
Sagar - 577 401
18-5-1998

**Gurupad K. Hegde**

## पात्राणि

१) सूत्रधारः
२) विश्वामित्रः
३) दशरथः
४) जनकः
५) रामः
६) सीताः
७) लक्ष्मणः
८) परशुरामः

# तेजस्सङ्क्रमः

(एकाङ्कनाटकम्)

**सूत्रधारः-** **(प्रविश्य)**

**तेजोधृतत्रिलोकं यत् सर्वात्मसुविकासकम् ।**
**नित्यात्मसद्मसन्तुष्टं परतत्त्वं नमाम्यहम् ॥१॥**

भोः ! परिषदः ! इयं तावद्विज्ञापना। अस्ति खलु श्रीमत्याः वसुन्धरायाः कपोलभूते कर्णाटकप्रदेशे लोलकायमानं शिरसीति ख्यातं पत्तनम् । तत्समीपेषु ग्रामेष्वेकतमः उम्बलेकोप्पः इति तनुग्रामः। तत्र सञ्जातेन कृष्णप्पदाक्षा-

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# TEJASSAṄKRAMAḤ

(One act play)

**Manager - (Entering)**

**Salutation to the Supreme Principle That holds the three worlds with own luster, That illumines highly all the individual souls and is happy always in the house constituted by Thatself(1).**

Dear audience, here is some thing to communicate. There is a famous town called Sirsi as if a pendent of the ear-ornament on the chin known as Karnataka State of the Lady

यणीसूनुना सुलेखाप्रियभर्त्रा श्लेषसिद्धान्तप्रतिष्ठापकेन वैश्वामित्रेण 'गुरुपादः के. हेगडे' इत्यभिधाङ्कितेन क्रिस्ताब्दीय विंशतितमशतकस्य कविष्वेकतमेन रामायणमधिकृत्य विरचितं तेजस्सङ्क्रमो नामैकाङ्क-नाटकं नाटयितव्यमधुना भवतां सन्निधौ। इदं नाटकं तु प्रकटनात्पूर्वमेव द्विःप्रसारितमाकाशवाण्या शतकस्यास्य द्वासप्ततित्रयस्सप्ततिवर्षयोर्जुलैमासयोर्बेङ्गलूरुकेन्द्रतो रसमञ्जर्याम्। (विलोक्य) अये। अयमत्र विश्वा-मित्रमहर्षिः। नूनं रामविवाहं दृष्ट्वा कृतार्थमात्मानं मत्वा

---

Earth. Among the many villages near to that town there is a small village called Umbalekoppa. It is the place of birth of Gurupad K. Hegde. He belongs to the Viśvāmitra-lineage; he is the founder of the theory of Pun; he happens to be a son of Krishṇappa and Dākshāyaṇī and spouse of Sulekhā; he is one of the poets of the 20th century A.D. He composed this one-act-play called TEJASSAṄKRAMAḤ which is based on the Rāmāyaṇa. Now this is to be staged before you. This drama is already broadcast twice from the All India Radio, Bangalore in July, 1972 and July, 1973 in the Rasamañjarī-programme even before its publication.

सानन्दस्तत्रभवान् महर्षिस्त्वत्रैवागच्छति । भवतु,
तावद्विलोकयन्तु । (निष्क्रान्तः)

॥ इति प्रस्तावना ॥

(ततः प्रविशति विश्वामित्रः)

विश्वामित्रः -

स्वेच्छाकल्पितसर्वलोकनिवहान् स्वांशेन यः पूरयन्
कृत्वा तान् ममताविजृम्भितनटान् शक्त्या महत्यात्मनः।

---

(Looking at) Oh, here is a great seer Viśvāmitra. It is sure that the seer is coming here only by seeing Rāma's marriage and, thereby, thinking his object accomplished. He is happy. Let it be so; you please see now (Exists).

**(Here ends the prelude)**

**(Then Vishvāmitra enters)**

Viśvāmitra - **Rāma, the All-pervasive One who has created all the multitudes of beings (all the worlds) at His own will and filled up all with His fractional spirit, who prepared all with His great prowess to**

**लीलानिर्मितधर्मकर्मविधिना सर्वांश्च सञ्चालयन्**
**रामोऽसौ रमते विभुर्विजयते सर्वास्ववस्थासु नः ॥२॥**

रामविवाहावसरे, यन्मम कर्तव्यमासीत् तदनुष्ठितं मया। जगतः पित्रोः प्रकृतिपुरुषयोः सीतारामयोः विवाहलीलां दृष्ट्वा कृतार्थोऽस्म्यहम्। अधुना, दशरथजनकाभ्यां कृताभ्यनुज्ञः स्वाश्रमं गन्तुमुत्सहे। **(निष्क्रान्तः)**

**(ततः प्रविशतः आसनस्थौ दशरथजनकौ।)**

---

**be actors of self-centred and who makes all to move by means of aptitude and action that have been formed sportively, enjoys in all sorts of conditions of us (2).**

I have done my duty due at the time of Rāma's marriage. I am satisfied by seeing the marriage-sport of Rāma and Sītā, the Supreme Self and the Suprend Nature who are the parents of the world. Now, I would like to go to my hermitage by taking permission of Daśaratha and Janaka. **(Exists)**

**(Then Daśaratha and Janaka are seen seated)**

**जनकः** - अयोध्याधिप, दशरथमहाराज, नूनं भवतः पुत्रपराक्रमेण विस्मितोऽहमुत्सहे भवन्तमभिनन्दितुम्। अहं खलु शैवं धनुरुद्गृहीतुमप्यसमर्थान् सर्वान् प्रथितवीरान् दृष्ट्वा अभवं सीताविवाहविषये अतीव व्याकुलितः। अमानुषेण ते पुत्रतेजसा वर्धितोऽसि।

**दशरथः** - विदेहराज, तत्खलु विश्वामित्रमहर्षेरनुग्रह एव। अनुरूपभार्यां प्राप्य मे प्रियपुत्रो रामोऽपि वर्धते।

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**Janaka** - Lord of Ayodhyā, great king, Daśaratha, I am astonished by seeing the valour of your son; and, for, I am eager to congratulate you. I was anxious enough so far as Sītā's marriage is concerned as I saw all the noted heroes unable even to lift up the bow of Śiva. You are prospered with the valour of your son not common to human beings.

**Daśaratha** - King of Mithilā, all that is due to the favour of the great seer Viśvāmitra. My beloved son, Rāma is happy by securing befitting wife.

**जनकः** - अपि च, महर्षिवचनानुसारेण आत्मानं धन्यं मन्ये यदि भवान् अनुमन्यते ऊर्मिलामाण्डवीश्रुतकीर्तीरपि स्वीकर्तुं लक्ष्मणभरतशत्रुघ्नेभ्यः ।

**दशरथः** - जनकराज, इदं मम भागधेयं ननु। तत्रापि च कः शक्तो गुरुवचनमुल्लङ्घयितुम् ? (सुदूरं निरूप्य) नूनं स भगवान् कौशिकः इत एव आगच्छति ।

**(विश्वामित्रः प्रविशति । उभौ उत्तिष्ठतः ।)**

**दशरथजनकौ** - महर्षे, भवन्तमभिवादयावहे ।

**(नमस्कुरुतः)**

---

**Janaka** - Besides, I would have felt myself blessed one if you accept Ūrmiḷā, Māṇḍavī and Śrutakīrtī for Lakshmaṇa, Bharata and Śatrughna respectively as the great seer has expressed the same in words.

**Daśaratha** - King Janaka, it is indeed my good fortune. Moreover, who is able to disobey the word of a 'guru' ? (Looking at far ahead) Oh! the revered Kauśika is coming here only.

**(Viśvāmitra enters; both get up from their seats).**

**Daśaratha & Janaka**- Honourable seer, we bow down to you.

**(Both of them offer salutation).**

**विश्वामित्रः**- राजानौ, युवयोरानन्दो द्विगुणो भवतु ।

**दशरथजनकौ**- अनुगृहीतौ स्वः ।

**जनकः**- भगवन्, परिगृह्यतामिदमासनम् ।

**(आसनं दर्शयति । विश्वामित्रः उपविशति ।)**

**दशरथः**- महर्षे, भवतः कृपया ममात्मजस्य कीर्तिर्दिगन्तमपि व्याप्ता ।

**विश्वामित्रः**- अहं खलु निमित्तमात्रम् । आत्मनः प्रभावादेव त्वदीयेन पुत्रेण प्राप्ता वीर्यशुल्का सीता । भवतु, राजानौ, परिसमाप्तं

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**Viśvāmitra** - Kings, may your mirth be doubled.

**Daśaratha & Janaka**- We are blessed.

**Janaka** - Revered one, please take the seat.

**(Showes the seat; Viśvāmitra sits on it).**

**Daśaratha** - Honourable seer, it is the result of your mercy that the fame of my son pervaded even the ending portions of all quarters.

**Viśvāmitra**- I am just an instrumental cause. Your son has secured Sītā, the prowess-priced one by his own valour. Let it be there: kings, the marriage-ceremony at hand is over. Both of you are prospered by securing befitting relationship. All the subjects of

खलु प्रस्तुतं विवाहमङ्गलम्। अनुरूप्यसम्बन्धं प्राप्य वर्धितौ युवाम्। राष्ट्रयोः कृतार्थाः सर्वाः प्रजाः। दशरथ, मदीययज्ञरक्षणार्थं मया आनीतौ भवतः पुत्रौ इदानीं प्रत्यर्पितौ। भवतश्चानुरोधेन स्वाश्रमम् अधुना गन्तु-मुत्सहे।

(नेपथ्ये)

**श्रुत्वा शिवधनुर्भङ्गं क्रुद्धः क्षत्रकुलान्तकः।**
**निष्क्रामति स ताम्राक्षः स्वाश्रमाद्भृगुकेतनः ॥३॥**

जनकः - (सभयम्) भगवान् परशुरामः ! कथं सः शिवधनुःपक्षपाती

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both of your countries are contented. Daśaratha, I have brought back to you your sons whom I had taken with me to get my sacrifice protected. Now, with your permission I would like to go back to my hermitage.

(Behind the curtain)

**The banner of the lineage of Bhrigu - Paraśurāma is coming out from his hermitage as he has heard the news of breaking the bow of Lord Śiva: he is the very god of death for the class of warriors. He is hot; his eyes are red. (3)**

**Janaka** - (with fear) Revered Paraśurāma ! He is

त्वत्रैवागच्छति ? किं कुर्मः ? असौ जमदग्निपुत्रः क्षत्रियाणां प्रलयाग्निरेव ।

दशरथः - हा विनष्टोऽस्मि

**मत्पुत्रशौर्यकार्येण धन्योऽहमिति वेदिनः ।**
**मन्दभाग्यस्य सर्वस्वं फलेग्रहि विनाशितम् ॥४॥**

हा राम ! मे नयनाभिराम ! किं त्वदीयमभिनन्दनीयं शौर्यं सर्वनाशायैव कल्पितं विधात्रा ? किं विद्वेषजन्यकोपाग्नेर्हविर्भवितुं त्वमनुगृहीतो यज्ञाग्निना ?

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highly incliened one in Śiva's bow. Is he coming here itself? What shall we do ? This son of Jamadagni is none but the dissolutional fire to the warrior-class.

**Daśaratha** - Oh! I am collapsed.

**Just when I think myself blessed one owing to the valorous deed of my son all my fortune is ruined just when the reward is about at hand. (4)**

O Rāma! dear to my eyes ! is your praise-worthy heroism composed of for all ruin by the Fate ? Are you bestowed to me by the sacrificial fire to become an oblation to the fire of anger caused by enmity ?

(विश्वामित्रं प्रति) महर्षे, मम रामं -भवतः प्रियशिष्यं जीवय।

**जनकः** - प्राप्ते वसन्ते प्रलयाग्निपातः। महर्षे, किमत्र भविष्यति! कदापि न शक्नोमि द्रष्टुं मे प्रियदुहितुस्सीतायाः सौभाग्यनाशम्। अत्रैव भूत्वा तावदनुगृह्णातु भवान्।

**विश्वामित्रः** - राजानौ, अलमल्पीयसापि व्याकुलेन। सर्वक्षत्रियकुमारैरपि दुर्दम्यस्य शिवधनोर्भङ्गसमये प्रकटितं रामसामर्थ्यं स्मृत्वा धैर्यं धारयेथाम्। अमानुषं

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(Turning towards Viśvāmitra) O, great seer, please assure the life of my Rāma, your dear disciple.

**Janaka** - It is the shower of dissolutional fire just at the entrance of the spring. O great seer, what may happen here ! Never I can see any loss of the auspicious state of my beloved daughter, Sītā. Please stay here itself and support us.

**Visvāmitra** - Kings, there is no need of anxiety whatsoever. Be courageous by recollecting Rāma's bravery shown while breaking Śiva's bow that was beyond the reach of

मे शिष्यस्य बलम् । जनक, अविच्छिन्नं सीतायाः सौभाग्यमिति जानीहि ।

**दशरथः** - भगवन्, अनेन वचनामृतेन सञ्जीवितोऽस्मि । किन्तु पितृहृदयसहजशङ्का मां बाधते ।

**जनकः** - महाराज, न कदाप्यलीकं भविष्यति गुरोर्वचः । नूनं रामस्य विजयमेव वयं पश्यामः ।

**विश्वामित्रः** - दशरथ, सर्वं विज्ञायते यथावसरे । रामपरशुरामयोः सङ्गमसमाप्तिपर्यन्तम् अत्रैव तिष्ठाम्यहम् । चिन्तां मा कुरु ।

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all the princes. The strength of my pupil is uncommon to any other man. Janaka, please note that the auspicious state of Sītā is unbreakble.

**Daśaratha** - Revered one, I am enlivened by this word-nectar. But, yet, anxiety which is common to the heart of a father afflicts me.

**Janaka** - Great king, the word of 'guru' shall never be false. It is sure that we see Rāma's victory only.

**Viśvāmitra** - Daśaratha, all will be made clear at proper time. I stay here only upto the meet of Rāma and Paraśurāma. Don't become anxious.

दशरथः - यथा भगवदिच्छा। भृशं पर्याकुलितं हि मे मनः। अधुनैव रामं द्रष्टुमिच्छामि। किं परिसमाप्तो विवाहहोमः ?

**(ततः प्रविशन्ति रामसीतालक्ष्मणाः)**

रामः - लक्ष्मण, विवाहहोमावसाने भगवता वसिष्ठमहर्षिणा अनुशासितोऽहं यथा 'वत्स, प्रथमं गुरून् नत्वा गच्छ देवालयं सपत्नीको देवपूजनाय' इति। जगति प्रत्यक्षदेवताः खलु गुरवः। (गुरून् दृष्ट्वा) पूज्यपादाः, सभार्यो रामोऽहमभिवादये। (नमस्करोति सीता च)

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**Daśaratha** - As God wills ! any way my mind is full of anxiety. I would like to see Rāma now itself. Is the worship of marriage-fire over ?

**(Then enter Rāma, Sītā and Lakshmaṇa)**

**Rāma** - Lakshmaṇa, at the end of the act of worshiping the marriage-fire venerable Vasiṣṭha has instructed me, "child, being accompanied by your wife first offer salutation to the elders and then, go to the temple to worship the god". Elders are the visible deities in the world. (Seeing the elders) Venerable ones, myself, Rāma, accompanied by wife, bow down to you. (Sītā also salutes to them.)

**लक्ष्मणः** - भगवन्तः, लक्ष्मणोऽहमभिवादये ।

**दशरथजनकौ-** दीर्घायुष्मन्तो भवत ।

**विश्वामित्रः** - युष्मदभिलषितं सुलभं भवतु ।

**रामसीतालक्ष्मणाः**- अनुगृहीताः स्मः ।

**(विश्वामित्रः स्थिरदृशा तानवलोकयति । दशरथजनकौ निर्निमेषं विलोकयतश्च ।)**

**रामः** - भगवन्तः, क्षम्यतां बाल्यौत्सुक्यम् । युष्माकं निर्निमेषनयनानि किमपि कथयन्तीव । कः प्रस्तावः ?

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**Lakshmaṇa** -Respected ones, myself, Lakshmaṇa also bow down to you.

**Daśaratha and Janaka** - Live you all long.

**Viśvāmitra** - Whatever you wish may that be at your reach.

**Rāma, Sītā and Lakshmaṇa** - We are blessed.

**(Viśvāmitra looks at them with firm eyes. Daśaratha and Janaka look at them with their eyes not closed.)**

**Rāma** - Venerable ones, forgive the childish eagerness; your eyes, not closed, appear as if telling something. What is the matter ?

**दशरथः** - राम ! मेकु...ल...व..र्ध....न...क ! (अधरं प्रस्फुरति)

**विश्वामित्रः**- वत्स, शिवधनुर्भङ्गवृत्तान्तं श्रुत्वा कोपानलोद्दीपितः प्रलयकालभैरवः परशुरामस्त्वत्रैवागमिष्यतीति वचनं श्रुतम् ।

**सीता** - अहो अत्याहितम् । किमत्र भविष्यति ?

**लक्ष्मणः** - न किञ्चित् । तात, आज्ञापय माम् । अवकाशं मे देहि । निग्रहीष्यामि परशुधरं तन्तावत् । यूयं सर्वेऽप्यधुना प्रेक्षध्वं मम शौर्यकार्यम् ।

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**Daśaratha** - Rāma, you.. who are to enrich my race...

**(The lower lip throbs)**

**Viśvāmitra** - Child, a word is heard that Paraśurāma, as if God Bhairava himself appearing in the dissolutional period, is flamed up with anger by listening to the episode of breaking the bow of Śiva and, he is coming here itself.

**Sītā** - oh! it is a calamity befallen. What may happen next ?

**Lakshmaṇa** - Nothing. Father, order me: give me here an opportunity. I shall suppress the holder of the axe now only. You all see now my valorous deed.

रामः - लक्ष्मण, मा त्वरस्व ।

दशरथः - वत्स, लक्ष्मण, जानामि तव शौर्यं साहसप्रवृत्तिञ्च । किन्तु बालः खलु त्वम् । कार्त्यवीर्यार्जुनाद्यप्रतिमवीरविध्वंसकः स परशुरामस्त्वसमानयुद्धकुशलः तपोबलवर्धितः अजरामरणदुर्विदग्धश्च ।

विश्वामित्रः - राजन्, वीरकेसरिणौ रामलक्ष्मणौ । अनयोर्विषये कः सन्देहः ?

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**Rāma** - Lakshmaṇa, dont't be hurry.

**Daśaratha** - Child, Lakshmaṇa, I know your bravery and your dashing nature too. But, you are yet a child; whereas, that Paraśurāma who had crumbled into dust the unequalled heroes like Kārtyavīryārjuna is uncommonly conversant with war; and, he is full-grown one in prowess strengthened with penance; he is haughty as he is free from old-age and death.

**Viśvāmitra** - King, Rāma and Lakshmaṇa are a couple of brave lions. Why do you doubt in them ?

**जनकः** - महर्षिणा कथितं यज्ञसंरक्षणे समुद्यतस्य रामस्य राक्षसविध्वंसकस्य शौर्यं प्रत्यक्षमेव ।

**रामः** - श्रुतं खलु जामदग्न्यपराक्रमः । किन्तु, न दृष्टपूर्वं मया । तं दृष्ट्वाद्य कृतार्थो भविष्यामि। लक्ष्मण, एतन्महाब्राह्मणं धनुर्बाणैर्मा प्रकोपय । भगवन्तः, युष्माकमाशीर्वाद-रक्षितोऽयं रामः तं भृगुवंशकेतुं जामदग्न्यं प्रशामयि-ष्यति ।

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**Janaka** - As the great seer said, Rāma's heroism is quite evident while he destroyed the demons at the time of protecting the sacrifice.

**Rāma** - I have heard the valour of Paraśurāma. But, I had not seen him so far. Today, by seeing him I shall get my desire accomplished. Lakshmaṇa, do not provoke this great Brahmin by showing bow and arrows.

Revered ones, this Rāma, protected by your blessings will cool down Paraśurāma, the banner of the lineage of Bhrigu.

जनकः - (सीतां प्रति) सीता, त्वं खलु कातरा। अन्तःपुरं प्रविश तावत्।

सीता - तात, मां क्षमस्व। अत्रैवार्यपुत्रस्य पार्श्वे स्थातुमिच्छामि।

**(नेपथ्ये परशुरामवचः)**

(परशुरामः - कः खलु स रामः; उद्धतक्षत्रियः; यो मम गुरोर्भगवतश्शिवस्य धनुर्भित्वाद्यामन्त्रयत्यकालमृत्युम्। दर्शय तं दुर्विनीतम्। भो दाशरथे, तवान्तकोऽहमागतः।)

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**Janaka** - (Towards Sītā) Sītā, you are really afraid. You may go into the inner appartment of the palace.

**Sītā** - Father, please excuse me. I would like to stay here itself by the side of my husband.

**(the words of Paraśurāma are heard behind the curtain)**

(**Paraśurāma** - Who is that Rāma, the haughty warrior who invites untimely death today by breaking the bow of my teacher, god Śiva ? Show me that wicked one. O son of Daśaratha, I am the god of death for you; I have come here.)

दशरथः – आगत एव स परशुधरः। भगवन्, सूर्यदेव, प्रसीद! देहि तावत् त्वदीयं सर्वं तेजः त्वद्वंशसम्भवाय रामाय। महर्षे, अभयं अ....भ...य....म्।

विश्वामित्रः – समाश्वसितु समाश्वसितु राजन्।

(ततः प्रविशति परशुरामः।)

परशुरामः –

गोभूसज्जनरक्षणेषु विमुखान् देवावमाने रतान्
क्षात्रोत्तम्भितशौर्यगर्वितखलान् हत्वा च मे
जृम्भितः।

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**Daśaratha** - The holder of axe has already come. Respected god, o sun, be favourable; now, give your all luster to Rāma born in your race. O great seer, security... please protection.

**Viśvāmitra** - King, take heart: be courageous.

(Then Paraśurāma enters.)

**Paraśurāma** - **This my axe which was stretched everywhere by killing the wicked ones who were haughty owing to the heroism common to warrior-class, who were indulged in insulting divine beings and**

लोकक्षोभसमर्थरुद्रनयनप्राग्भारगर्वङ्कष-
स्सोऽयं कार्मुकभञ्जकस्य परशुश्छित्वा शिरः
शाम्यति ॥५॥

कोऽस्ति तद्रामः ? आगच्छ पुरतः । (विश्वामित्रं दृष्ट्वा आत्मगतम्) अये, अयं तु विश्वामित्रो महर्षिः । (प्रकाशम्) महर्षे, जगदग्निपुत्रः परशुरामोऽहमभिवादये । (पुनरपि कुमारौ वीक्ष्य) कतरो युवयो रामः ?

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**who were averted from protecting cows, lands and noble ones and, which strikes the aspersion of Rudra's eyes that are competent to creat agitation in the entire world is to become cool only after cutting the head of the man who has broken the bow. (5)**

Where is that Rāma ? Come before me. (In himself on seeing Viśvāmitra) Oh! here is the great seer Viśvāmitra. (Loudly) Great seer, myself, Paraśurāma, son of Jamadagni, bow down to you. (Again looking at the two young ones) who is Rāma between you ?

रामः - दिव्यात्मन्, इक्ष्वाकुकुलतिलकस्य दशरथस्य पुत्रो रामोऽहमभिवादये ।

परशुरामः - दाशरथे, यस्य स्मरणेन हि मरणं शरणायते क्षत्रियलोकः तस्य भार्गवस्य क्रोधदावानले पतितं त्वां रक्षितुं त्रिभुवनेऽस्मिन् कोऽपि न समर्थः ।

रामः - मर्षयतु भवान् । अकलङ्कगुणशोभितरघुकुले जातस्य को वा ममापराध इति ज्ञातुमिच्छामि ।

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**Rāma -** O great soul, myself, son of Daśaratha who is the best of the people of Ikṣvāku dynasty, offer salutation to you.

**Paraśurāma -** O son of Daśratha, you have fallen down in the forest-fire, the wrath of that Bhargava, at the very remebrance of whose the entire world of warriors becomes refugee of death. No body is there able in these three worlds to protect you.

**Rāma -** You please be calm. myself, born in the race of Raghu, who was graced with noble conducts, would like to know what fault I have committed.

परशुरामः - (विहस्य) अपराधमपि न जानीषे ! कथम्, मद्गुरोश्शिवस्य धनुर्भञ्जनकाले क्षत्रान्तकोऽहं न स्मृतः ?

लक्ष्मणः - कथं स्मर्यते भवान् ? यतः कुत्रापि तद्धनुरुपरि न दृष्टं भवतो नामधेयम् ।

परशुरामः - रे बाल ! कस्त्वम् ? किमेतत्पतङ्ग इव अग्निज्वालया सह क्रीडितुमुत्सहसे ।

रामः - लक्ष्मण, पूज्येषु तपोधनेषु विनयेन भवितव्यम् ।

जनकः - जामदग्न्य, मर्षय । अत्र रामस्य किञ्चिदपि दोषो नास्ति । यतः वीर्यशुल्कां मे दुहितरं जानकीं वीर्यस्पर्धायां,

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**Praśurāma** - (Laughing) Yet you don't know your offense ! How is it that you did not remember me, the god of death to warriors, at the time of breaking Siva's bow ?

**Lakshmaṇa** - How could you be remebered ? For, your name was seen no where on that bow.

**Paraśurāma** - O child, who are you ? How is it that you are eager to act as a moth that moves to play with the flame of fire ?

**Rāma** - Lakshmaṇa, we have to be modest with revered sages.

**Janaka** - Son of Jamadagni, be calm. There is no fault of Rāma here whatsoever. Because,

विजेतुम् आसीदसौ धनुर्गृहीतवान्। तदा तस्य कार्मुकस्य भञ्जनविचारोऽपि नासीत्। यतः वक्षसि धनुरारोपण-ज्याकर्षणमात्रमासीन्मे स्पर्धानिबन्धनम्। किन्तु, आकर्णान्तज्याकर्षणमात्रेण तस्य पुरातनत्वात् तद्धनु-र्भग्नम्। प्रसीद, आसनं परिगृह्यतां तावत्।

**परशुरामः** - राजर्षे, न तु पुरातनत्वात्। तेन शिवधनुषा सह देवैस्स्रष्टमेतद्वैष्णवधनुः पश्यतु तावत्, दृढं वा न वा इति। (ज्यां निर्घोषयति।) कृतमासनेन। अहं न खलु सान्त्वनसुलभः।

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he took the bow (in his hand) to win my daughter, Jānaki, the prowess- priced one in the heroic competition. At that time there was not even the thought of breaking the bow; because, the condition of the competition was limited to lift up the bow, put it on the chest and to pull the bow-string up to ear; but, it was broken as it was old enough. Be calm and please take the seat now.

**Paraśurāma** - Great king, not because it was old. See this bow belonging to Viṣṇu, prepared by gods along with the bow of Śiva, whether strong or weak. (Sounds the bow-string) Let the seat be there itself. I am not at all at the reach of easy-consolation.

**दशरथः** - भगवन्, वेदाध्ययनविभूते, भार्गवकुलतिलक, धर्मपरायण, तेजोराशे, तपोधन, शरणागतरक्षक, पित्राज्ञापरिपालक, दीनोऽयं रविकुलोद्भवः अयोध्याधिपो दशरथः पुत्रभिक्षां याचते। अनुगृह्यतां तावत्। अज्ञानेन कृतं मम पुत्रापराधं क्षन्तुमर्हति भवान्।

**परशुरामः** - कीदृशः खलु क्षत्रियदुराग्रह इत्यहं जाने। भो दशरथ, क्षत्रियविध्वंसनावसरे मया कृतासु एकविंशतिभूप्रदक्षिणास्वपि वैवाहिककङ्कणालङ्कृतस्त्वं मां निराशाभाजनमकरोः। यदि निष्कङ्कणस्त्वं तदा मे

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**Daśaratha** - Revered one, o great one by studying the Vedas, best among the people of the Bhārgava lineage, o resorted one to virtue! mass of luster, wealthy in penance, protector of refugees, obeyer of the orders of father, this poor Daśaratha, born in the dynasty of Raghu, and, the king of Ayodhyā begs his son in alms; please be favourable and forgive the blunder committed by my son unknowingly.

**Paraśurāma** - I know how bad is warriors' persistence. Oh! Daśaratha ! you had disappointed me by decorating your hand with marriage-strings in all my 21 rounds around the earth done at the time of annihilation of warriors. If you had been caught hold by my eyes

दृष्टिपथमगमिष्यश्चेत् तर्हि रुद्रधनुर्भञ्जकस्य अविधेय-
स्यास्य पुत्रकस्य जन्मापि नाभविष्यत् ।

विश्वामित्रः - भार्गवराम, सर्वान् क्षत्रियान् कार्त्यवीर्यार्जुना इति मा मन्यस्व। गुणरत्नविभूषितो दाशरथी रामः सागर इव खलु सर्वैरादरणीयः ।

परशुरामः - विश्वामित्रमहर्षे, रत्नैः सह नक्रोऽपि निवसति सागरे इत्यवगन्तव्यम् ।

लक्ष्मणः - भगवन्तः, न शक्नोम्यहं श्रोतुं मे भ्रातृनिन्दाम् । भ्रातः, आज्ञापय माम् ।

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then without marriage-string, there would be no chance of the very birth of this your disobeying son who has broken Śiva's bow.

**Viśvāmitra** - Bhārgavarāma, don't think all warriors to be Kārtyavīryārjunas. Daśaratha's son - Rāma is graced with jewels like virtues, and, so, he is to be regarded highly by one and all.

**Parśurāma** - Great sage, Viśvāmitra, one must note that crocodile also resides there in the sea (Sāgara) along with jewels.

**Lakshmaṇa** - Revered ones, I am unable to listen to the censure of my brother. Brother, give me an order.

रामः - लक्ष्मण, असमयोऽयं क्रोधस्य। अत्र बलप्रदर्शनस्यावश्यकतापि नास्ति।

परशुरामः - कथम्! श्रुतं किल युष्माभिरेतद्रामवचनम्! अनावश्यकं बलमित्युक्त्वा धिःकरोति मे रौद्रशौर्यम्।

जनकः - जामदग्न्य, केनापि न धिःक्रियते त्वदीयपराक्रमः। ननु विनय एव प्रदर्शितो रामेण।

विश्वामित्रः - वैरं किल विकल्पप्रकल्पकम्। भार्गव, क्रोधान्धः खलु त्वमसमर्थो द्रष्टुं रामस्य अभिरामगुणान्।

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**Rāma -** Lakshmaṇa, this is not proper time for anger. Here, there is no need of showing strength too.

**Paraśurāma -** How ? Have you heard of this Rāma's words ? He reprobates my terrific heroism by saying that there would be no need of strength.

**Janaka -** Paraśurāma, no body reprobates your valour. In fact, Rāma has shown modesty only.

**Viśvāmitra -** Enmity causes doubt only. Bhārgava, you are blind with anger; so, you are unable to see Rāma's all agreeable qualities.

परशुरामः - महर्षे, भोः क्षत्रियपक्षपातिन्, स्वमूलजातिव्यामोहः कदाप्यविनाभावी। तत एव रामप्रशंसां कर्तुमुद्यतोऽसि।

जनकः - शान्तं पापम्! भार्गव, ब्रह्मर्षौ तव नोचितं पक्षपातारोपणम्। तत् खलु मोहजनितम्।

परशुरामः - (विहस्य) लोकविदिता विश्वामित्रपूर्वकथा। वसिष्ठस्य धेनोः कृते तेन किं किं न कृतम्? भगवन्तं वसिष्ठं हन्तुं अशेषयत्नोऽपि तेन कृतः। यदा ब्रह्मतेजसः पुरतस्त्वकिञ्चित्करो ह्यभवत् तदा ब्रह्मतेजोबलं बलमिति

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**Paraśurāma** - Oh great seer! oh partial one towards warrior-class! infatuation in one's own cast is never inseperable. That is why you are praising Rāma.

**Janaka** - May the unholy idea disappear! Paraśurāma, it is not proper for you to impose the sense of partiality on the seer who has reached the Supreme State. This (sense of Partiality) is to occure owing to passion.

**Paraśurāma** - (Laughing) Viśvāmitra's life-history is known to the world. What is that he had not done for the sake of the cow belonging to Vasiṣṭha? He had left no stone unturned

मन्वानः सः स्पर्धया ब्रह्मत्वमासादयितुं तपश्चकार इति त्रिभुवनेष्वपि विदितम् ।

रामः - भार्गव, पूर्वजीवनकथां पूर्वजन्मकथा इति मन्तव्यम् । पूर्वं पित्राज्ञया स्वहस्तकृतं मातुर्वधस्य पापमपि पश्चाद्भवता समूलं प्रमृष्टमित्यस्मिन् अवसरे ज्ञापयामि । अद्य अविरततपःपूतो मे गुरुर्विश्वामित्रः पूज्यवसिष्ठसमान-ब्रह्मर्षिरिति देवैः पूजितः । किं बहुना, भगवता

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to kill venerable Vasiṣṭha. When he became helpless before the brahmanic luster he thought that the strength of brahmaic luster to be the real strength; and, so, he practiced penance with a spirit of competition to get brahmanism; and, this fact is known to the three worlds.

**Rāma** - Paruśurāma, the incident of past life is to be considered as the incident of the past birth. I would like to remind you that in the past you had killed your mother with your own hand by the order of your father; but, even that sin is now completely rooted out. Now, my teacher, Viśvāmitra who has become pure with ceaseless penance is honoured by gods also as a seer of the Supreme State and equivalent to Vasiṣṭha. No need to tell much; this revered one has

प्रकृतिसुलभो दुर्मोक्षणः कोपोऽपि निगृहीतः । नो चेदीदृशेण भवतो वचसा क्रुद्धेन महर्षिणा त्रिभुवनमपि भस्मसाद्भवेत् ।

**परशुरामः** - भो दाशरथे, किं मामुपादेष्टुमिच्छसि ? कृतं विश्वामित्रवृत्तान्तेन । त्वया सह मम कार्यम् । अन्त्यकाले अन्तकस्यान्तिके यदि युष्मदसमानं शौर्यं प्रकाशयितुमिच्छसि चेत् तर्हि सन्निहितोऽयमवसरः ।

**दशरथः** - भार्गव, भवान् खलु क्षत्रियवधाद्विरतोऽहमिति कथयित्वा

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controlled even his anger which was not easily be discarded and which was natural to his nature. Otherwise, this great seer, by listening to your such a word, would have had turned the three worlds into ashes.

**Paraśurāma** - O Rāma, do you wish to preach me ? Enough of the matter concerning to Viśvāmitra. My dealings are with you. It is the last period of your life; and, if you wish, it is the proper time for you to show your unequalled heroism before this god of death.

**Daśaratha** - Paraśurāma, you had offered the land conquered to Kaśyapa and had gone to the Mahendra-mountain to practice penance;

जितां भूमिञ्च कश्यपाय दत्वा तपः कर्तुं महेन्द्रपर्वतं गतवान् आसीः । कथम्, मम सर्वनाशायैव त्वमद्य सम्प्राप्तः ? रामेण विना प्राणान् धारयितुम् अहं सर्वथा असमर्थः । तेन विना तस्य प्रियभ्रातरोऽपि न जीवन्ति । अन्ततः, इक्ष्वाकुकुलं समूलं विनश्यति । जामदग्न्य, कृपया जहि तावदिमं जनम् । मा भून्मे कुलक्षयः ।

**परशुरामः** – दशरथ, क्षत्रवधाद्विश्रान्तोऽहमिति यत्तत् सत्यमेव । परन्तु, शिवधनुर्भङ्गं तापसमुखेन निशम्य पर्याकुलितः सशेषं दुष्क्षत्रियकुलं निरवशेषं कर्तुमनुसन्धाय अहमत्रागतोऽ-

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and, you had confirmed yourself as retired from slaughtering warriors. Is it for my complete ruin that you have come here today ? I can't live without Rāma at any time. Without him his brothers also do not exist. At last, the Ikṣvāku-dynasty will be rootless. O son of Jamadagni, please kill this man.

**Paraśurama** - Daśaratha, it is true that I had stopped my task of killing warriors. But, I felt pain when I heard the words uttered by hermits about the incident in which the bow of Śiva was broken. I got excited and I have determined to annihilate the remaining rotten warrior-race. So, I have come here.

स्मि । तत्कर्म परिसमाप्य निवर्तिष्ये ।

**लक्ष्मणः** – (दशरथं प्रति) तात, न खलु, न खलु प्रार्थयितव्यो नृशंसोऽयं भार्गवः । क्रुध्दस्य मे भ्रातुः त्रिभुवनमपि चलपत्रपत्रायते । किमुत भार्गवः ?

**परशुरामः** – (विहस्य) रे बाल, क्वासौ क्षत्रियपांसुलस्ते भ्राता क्व च त्रिभुवनम् ! किं वृथा प्रलपसि ?

**लक्ष्मणः** – **इदं सत्यमसत्यं वा वेत्तु सर्वा वसुन्धरा ।**
**दुर्धर्षरामसामर्थ्यं सुव्यक्तं शौर्यकर्मसु ॥६॥**

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I shall accomplish that work and then, I will return.

**Lakshmaṇa** - (Turning towards Daśratha) Father, you please don't... don't beg this cruel Bhārgava. When my brother becomes infuriated all the three worlds reach the state of the leaves of a fig-tree. Who is this Bhārgava ?

**Paraśurāma** - Oh! child! do you talk of the three worlds where as your brother is just a dust in the form of a warrior ? Why do you prattle in vain ?

**Lakshmaṇa** - **Let the entire earth know whether it is true or false. Rāma's unconqurable heroism is already evident in his heroic deeds. (6)**

अलमलं गुरुजनापवादश्रवणेन । अद्यैकं दिनं गुर्वाज्ञाव्यतिक्रमदोषदूषितो भवेयम् । आगम्यतां युद्धाय ।

**धशरथः** - वत्स, लक्ष्मण, पूजनीयः खलु भगवान् परशुरामः । भगवता सह युद्धोत्साहः कदापि न भवेत् । वत्स, शक्योऽपि ब्राह्मणवधः श्रेयस्कामेन परिहर्तव्यः ।

**परशुरामः** - (विहस्य) मम निग्रहो हस्तावचेय इत्येतयोः कथनम् । भो राजन्, अतः परं नोत्सहे क्षन्तुम् अहमस्य मन्तुम् । प्रथमतो लक्ष्मणं यमधानीं प्रेष्य पश्चादस्य ज्येष्ठभ्रातरम्प्रहरिष्ये ।

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Enough of listening to the censure of elders. Necessarily, today, I may be a subject for blame of violating the words of elders. Come to combat with me.

**Daśaratha** - Child, Lakshmaṇa, revered Paraśurāma is, no doubt, worthy of worship. Let there not be any enthusiasm to combat with this honourable one. Son, one who is after one's welfare should avoid the slaughter of a brahmin even though it is at hand.

**Paraśurāma** - (Laughing) These two talk as if my suppression is at the reach of their hands. O king, I can't, no longer, endure the offence of this fellow. First, I send this Lakshmaṇa to the abode of the god of

**(परशुमुद्यम्य लक्ष्मणं हन्तुमिच्छति ।
लक्ष्मणोऽपि धनुर्गृह्णाति ।)**

**रामः -** (लक्ष्मणं पार्श्वतः कृत्वा) भार्गव, अहं खलु त्वया हन्तव्यः, न लक्ष्मणः । भ्रातृप्रेम्णा परशुवाक्यानि स उक्तवान् । तव जितेन्द्रियत्वमनुस्मृत्य तस्य वचसि क्रोधं न कर्तुमर्हसि ।

**परशुरामः -** एवं भवतु । (परशुम् आत्मनः स्कन्धे स्थापयति ।)

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death and then I will kill Rāma.

**(He raises the axe to kill Lakshmaṇa; Lakshmaṇa too takes his bow in hand.)**

**Rāma -** (Setting Lakshmaṇa a side) Bhārgava, it is to me that you are to kill but not to Lakshmaṇa. He uttered harsh sentences owing to his love in his brother. You please recollect your mental state of conqnering all organs and don't get excited by listening to his words.

**Paraśurāma -** Let it be so. (He holds the axe by his shoulder)

विमुखोऽन्यवधाद्राम क्रुद्धः परशुनामुना ।
मन्दश्लाघ्यमहाभाग ते भिनद्मि शिरो युधि ।।७।।

युद्धाय सज्जो भव ।

रामः - महातपस्विन्, पितुर्वचनमनुसरता मयापि ब्राह्मणो न धर्षयितव्यः । त्वं यदि मां हन्तुमिच्छसि प्रयतस्व तावत् ।

परशुरामः - (आत्मगतम्) पितुर्वचनपरिपालकोऽयं मया सह न योत्स्यते । अशस्त्रपाणिहननन्तु महान् दोषः । अस्य

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**O great one praised by stupid fellows, I, averted from annihilating any other man, infuriated, and, holding the axe in hand break down your head in the fight. (7)**

Be prepared for combat.

**Rāma** - O great sage, I am to follow my fater's words. I too don't hurt a brahmin. You may exert yourself if you would like to kill me.

**Paraśurāma** - (Himself) This man, maintaining his father's words won't fight with me. To kill unarmed one is a great offence. I feel, he has attracted my mind by his solemn speech. Let it be there. (Outwordly) Rāma, you are the only person of extra-ordinary

गम्भीरया वाण्या मे मनोऽपि हृतमिव मन्ये । भवतु । (प्रकाशम्) भो दाशरथे, मत्सम्मुखीनेषु क्षत्रियेषु भवान् एक एव अतिशेते यः खलु स्वसहजगम्भीरया वाण्या मन्मानसमपहरति । त्वयि प्रीतोऽस्म्यहं तवानेन स्थैर्येण । परन्तु, हरकार्मुकभङ्गसञ्जातावलेपस्य ते शौर्यमस्मिन वैष्णवे धनुषि द्रष्टुमिच्छामि । एतद्गृहीत्वा ज्यां कर्षय तावत् । यद्यस्मिन् विजेष्यसे तर्हि मां विजेष्यसे । नो चेद्याचस्व मां क्षमाम् ।

रामः - क्षत्रियोऽहं न याचे । तद्विष्णुधनुर्दीयताम्मे । तर्कयाम्यहं भवन्तं श्रान्तमनेन धनुषा ।

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nature among all the warriors who faced me, because, you have attracted my mind by your solemn speech free from deceit. I am pleased with you because of your tranquil attitude. But, you are haughty owing to your act of breaking Śiva's bow: I would like to see your valour in this bow of Viṣṇu. Take this and pull the bow-string now. If you will get success here you may think that you have won me; otherwise, beg my pardon.

**Rāma** - I am a warrior; I don't beg; give me that bow belonging to Viṣṇu. I think, you are exhausted with that bow.

**परशुरामः** - (विहसति) परशुरामः श्रान्तः ! (पुनर्विहस्य) एवं परिहरतु भवान् तावन्मदीयमायासम् । गृहाण तावदेतद्धनुः ।

**(धनुर्ददाति । लघुशंखडिण्डिमरवः श्रूयते । रामो धनुर्गृह्णाति । ज्यामाकर्णान्तमाकर्षति । ज्यानिर्घोषं प्रतिध्वनति । सर्वे निर्निमेषेणावलोकयन्ते । विस्मित-स्तम्भितो जामदग्न्यः ।)**

**रामः** - परशुधर, आलोकय । कथ्यतां कथमेतद्धनुर्मया शोभते वा न वा इति ।

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**Paraśurāma** - (Laughig) Paraśurāma is exhausted! (laughing once again) So, you may relieve me from my fatigue. Now, hold this bow.

**(He gives the bow; light sound of conch-shell and drum is heard. Rāma takes the bow, pulls its string up to ear. The sound of the bow-string resounds. All behold with their eyes unclosed. Paraśurāma is astonished and he stands still.)**

**Rāma** - Axe-holder, please see (here) and tell me whether this bow is graced with me or not.

परशुरामः - आश्चर्यम् ! धनुर्गृहीतम् ! अये, किन्नु खलु क्षणमात्रे त्वयममितस्निग्धतेजोराशिर्भूत्वा मम हृदयं समूलं - कम्पयति !

राम : - (मन्दस्मितेन स्थिरस्वरेण च)

जमदग्निपुत्र, तावच्छिन्द्धि ममकाररूपाच्छादनम्। पश्यतु किल परशुरामरामयोरेकत्वम् । कृतमत्रावयोर्द्वन्द्वनटनेन। सङ्क्रामतु तावत्तेजस्तेजसि। जामदग्न्येन मया कृतं सर्वमभीप्सितं कर्तव्यम् ।

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**Paraśurāma** - Wonder ! The bow is held! Oh, what is this that this man, growing to an unmeasureable mass of luster shakes my heart absolutely !

**Rāma** - (With a smile and a firm tone) Son of Jamadagni, now, tear into pieces the covering which is in the form of self-ego. Behold the oneness in Parśurāma and Rāma. Enough of our duel act. Luster shall become one with luster. I have done the intended task to be accomplished by being Paraśurāma.

**परशुरामः** - दाशरथौ स्थिरमद्य जगन्नियामकं सर्वं तेजः ।

(निमीलिताक्षो भूत्वा ध्यानमुद्रायां तिष्ठति ।)

**विश्वामित्रः** - राजानौ, पश्येतां रामतेजः । अस्मिन् रामचन्द्रे मोहमयीं दृष्टिं मा कुरुताम् । दशरथ, स्मर तावत्तदानीं सभायामयोध्यायां मम सर्वेषां समक्षमभिहितम् यथा -

"अहं वेद्मि महात्मानं रामं सत्यपराक्रमम् ।
वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः ॥"

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**Paraśurāma** - The entire mass of luster whch controls the world is now settled in Rāma. (He closes his eyes half and stands in a meditative posture)

**Viśvāmitra** - Kings, behold Rāma's luster; don't have stupefactional love in this Rāma. Daśaratha, remember what I had said the other day in the assembly before all who were present there;

"I know this great Rāma who possesses the true heroism. Vasiṣtha, the great lustrous one also knows him; the others who know him are the hermits."

इति । अथात्र इदमस्तु भरतवाक्यम् ।

**गुरुप्रसादलब्धश्रीरध्यात्मज्ञानसम्पदा ।**
**प्रजा स्वानन्दमयतामापादतलमस्तकम् ॥८॥**

''इति प्रोफेसर्-श्रीगुरुपाद-के-हेगडेविरचितं तेजस्सङ्क्रमो नामैकाङ्कं नाटकं समाप्तम् ।

**ॐ तत् सत् ॐ**

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And, now, this is the sentence wishing good to all who are engaged in wordly affairs :

**People accquired of glory with the blessings of elders may get their real happiness fully by attaining weath of metaphysical knowledge. (8)**

Here the one act play titled Tejassaṅkramaḥ, composed by Prof. Gurupad K. Hegde is completed.

**Oṁ Tat Sat oṁ**



**PROF. GURUPAD K. HEGDE :** Born in agricultural family on 18th May 1941 in a small village Umbalekoppa of Sirsi Tq. in Uttara Kannada Dist. of Karnataka, India. Studied up to the 4th standard and discontinued owing to poverty. Worked in paddy field and betelnut garden till the age of 20. Resumed study with Self-studying books and did external S.S.C. in 1962. Joined M.E.S. College at Sirsi for two years and then went to Karnatak College, Dharwad and took B.A. in 1966 with GURUNATH BEVOOR MEMORIAL PRIZE for securing FIRST RANK with FIRST CLASS in Sanskrit and took M.A. in 1968 with C.D. DESHMUKH PRIZE from Karnatak University for the FIRST RANK with FIRST CLASS. Joined Lal Bahadūr College, Sagar, Shimoga Dist. as lecturer & H.O.D. of Sanskrit in July 68: then, became Reader and now PROFESSOR OF SANSKRIT since 1986

**PUBLICATIONS :**

1) KĀVYADALLI DHVANI - 1971 2) SAMSKRITA VYĀKARṆA DEEPIKA - 1976. 3) PUN IN SANKRIT LITERATURE - A NEW APPROACH - 1982, Published by Prasaranga, University of Mysore. 1) VASTAVA (Collection of Kannada Lyrics)-1982, 2) ADHYĀTMA SRI RAMASTŌTRAṀ -1988, Published by Vāstava Prakashana, Sagar. 1) VEDĀDIGAḶALI ŚLEŚPRAPANĆA-1993, Published by Veerapur Math, Sagar. 1) ŚLEṢASIDDHĀNTAḤ, 2) KANNAḌAVĀNMAYAVIKĀSE SANSKRTASYA PRABHĀVAḤ, 3) TĒJASSṄKRAMAḤ, 4) ADHYĀTMA-STŌTRAMANTRABHĀVAGĪTĀḤ with own English Version Published by Malnad Research Academy (R.), Shimoga in 1998-99. Hundreds of Articles in Sanskrit, Kannada & English published in various Journals, Commemoration volumes, periodicals and Kannada Viśwakōśa, etc.

**AWARDS & HONOURS :**

1) PANDIT NAVEENAMRĀMĀNUJĀCHĀRYA SK. RESEARCH AWARD of 1973 by university of Mysore for the Manuscript of KANNAḌAVĀṆMAYAVIKĀSE SANSKRITASYA PRABHĀVAḤ. (2) MYSORE UNIVERSITY GOLDEN JUBILEE RESEARCH AWARD of 1978 given for the best thesis published in 1976 to 78. In 1980 for the said SANSKRITAVYĀKARANADEEPIKĀ (3) PANDITA-PARISHAT AWARD of 36th All India Oriental Conference, held in Pune in 1993 for sanskrit article 'INDRAH PRABANDHAŚLEŚA' (4) Appointed by U.G.C. as SUPERVISOR for University Level Book Writing Scheme in 1971. (5) Honoured as a Sanskrit Poet by the Govt. of Karnataka in the Mysore Dasara Festival 1983.

**CHAIRMANSHIP :**

(1) S.S.LC. (10th Std.) FIRST LANG. SANSKRIT TEXT BOOK COMMITEE and produced text book 'SANSRITA CHANDRIKA' in 1994. (2) Board of Studies in Sanskrit (U.G.) of KUVEMPU UNIVERSITY since 1996 (3) First Year & Second Year Deg. Sanskrit Text Book Committee and produced three text books 'SANSKṚTAMAYŪKHAṂ-I and 'SANSKṚTA-VĀṆIJYALAHARI-I in 1997 and SANSRITASUDARŚINI -I in 1998.

**CONFERENCES ATTENDED :**

Presented papers on own ŚLESASIDDHĀNTAH in All India Oriental Conferences begining with 30th session held at Shantiniketan (W.B.) in 1980 and upto to the recent 37th session held at Rohatak (Haryana) in 1994. In the last one the paper was of a different topic titled 'UPANAYANA AND SIMILAR ASPECT IN MUSLIM TRADITION. Presented paper PERCEPTIONAL PUN IN EPICS (under U.G.C. sponsership) in the 8th World Sanskrit Conference held in VIENNA (Austria) in Aug. 1990. Presented paper 'THE NUMEROLOGICAL SIGNIFICANCES IN THE BHAGAVADGEETA in the 9th World Sanskrit Conference in MELLBOURN (Australia) in Janaury 1994. Presented Paper VISNU THE MASCULINE FORM of PARAŚĀKTI in the 10th World Sanskrit Conference in Bangalore (India) in 1997: PARTICIPATED IN THE CONFERENCES IN THE SANSKRIT KAVI SAMMELANAS also WITH OWN SANSKRIT PEOMS, beside attending a number of State Level Seminors & Conferences.